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His first attendance at the girl's puberty rite is likely to be an unforgettable occasion. He is brought forward that his face may be painted with pollen by the girl. To insure his health and growth, she may pick him up and hold him to the directions, and, if he is small for his age, she may be asked to place her hands under his chin at the neck and lift him.

So that a child may grow tall he is lifted four times to the new moon. He is warned never to urinate in an anthill, lest he have bladder stones. That he may not become lonesome in the absence of a departing relative, the traveler wets his finger with saliva and touches it to the child's face. If, nevertheless, he does get lonesome, a basket is placed four times over his head. When their father is on the raid, the children are urged not to throw the wood for the fire around carelessly, lest their parent become confused about the direction to take. When a child loses a tooth, he is counseled to say, "I hope I have another tooth," and to throw it to the east or to tie grama grass around it and throw it to the sun; that witches may not retrieve it and do him harm, he is told to dispose of it at some remote spot. The child is also advised not to watch masked dancers being decorated and never to call the name of an impersonator whom he may recognize. To safeguard him against sickness, a fringed buckskin amulet containing a growth from the creosote bush may be strung around his neck. Such practices, solemnly advised by his elders, impress the child with the efficacy of magical aids and with the proximity and power of the forces against which they are pitted.

During this early period, too, the child learns of the evil animals and the natural agencies toward which he must exercise special care. "Drop that feather!" someone may call as he stoops to pick up a buzzard feather. Or the nature of a disease resulting from contact with Snake is explained by one who has ceremonial power from it and knows its ways. A person with such knowledge often takes measures that protect the children of the vicinity:

In the summer when the snakes came back and the parents were afraid that the children would be bitten, this woman used to call many children together and sing for them, and she would put a cross of pollen inside each moccasin for them. She told them not to call Snake too much or it would come and not to look for it

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SOCIAL RELATIONS OF ADULTS

RELATIONS BETWEEN MEN AND WOMEN

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183 AN IMPORTANT element in the character of courtship and in the nature of premarital relations is a generalized negative set toward the easy display of emotion. The kiss, for instance, is considered too personal and expressive a gesture for adult or public use.

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183 The mother and father kiss the children when they are playing with them and have them on their laps. But those who are grown up a little wouldn't kiss in anyone else's presence. When Chiricahua have not seen each other for a long time, they embrace. If you love someone, you embrace him and you say, "I'm glad to see you again." The women do the same thing, but they love one another so much they often sit down and cry. Maybe the last time they met one had a brother who is now dead, or something like that. A man might embrace his wife when he comes back from a long journey.

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183 There is a feeling of inhibition in regard to intimate matters even between members of the same sex:

A grown person does not like to defecate or urinate before anyone else. If two men or two women are together, one will say, "I am going out." But if polite form of speech is used between these two, nothing will be said. The person just leaves. And a man would not make any explanation to a woman either.

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183 Women do not want to be seen naked by other women any more than do men by men. Adults are reserved in these matters before one another. . . . . When a boy grew to manhood, he would not swim naked any more, not even before other men. The Chiricahua is very much ashamed about this. A grown man considers it a disgrace if another adult sees his privates. When a grown man goes in swimming, he always wears a loincloth or something. I have seen older men in swimming, but never naked.

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[521] Great dignity should be observed in speech:

I don't know the names of all the parts of a woman's genitals. Men don't usually talk about a woman's parts. If I talk like this, someone will say, "You're no man at all!" When X. [an aberrant in respect to sexually pointed speech whose case is considered below] talks, I don't know whether he means something on top or way in.

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574 near the door most often because it is the most convenient and unoccupied place.
576 If there is a bed along one side of the home, a visitor doesn't sit there unless he is called and told to.

When you have a visitor, you have to be very careful of how you act. In passing in and out of the house, a person must not touch or press against another person, especially against visitors and strangers. The visitor, in turn, must not let the one who is passing touch him or press against him. To leave your home when you have company is considered very impolite. If you have to leave, you say, "I am going to walk there by you."

574 576 Great politeness is exercised in personal matters between visitors and host:

514 Suppose there are a number of people in my home. We are all interested in some conversation. I'm telling stories or something like that. Perhaps one of the visitors wants to go out and relieve himself. He has to excuse himself. They will know where he is going if he just walks off. So he says, "I have to go out and tend to that horse," or, "I've got my horse hobbled at the foot of the hill over there and I want to chase him toward the water. He hasn't had water all day." Sometimes he hasn't even got a horse there. And another fellow sitting there says, "I have to see about my horse too." And he goes off. Or a person will say, "Well, I have to tend to something!" just as if he suddenly remembered something.

The women make excuses too. They say, "Where have my little ones gone? I'll have to see where they are." That's the way I was taught when I was a child, to make some good excuse.

When two men know each other well, though, if the wife and children are not at home, one will just say to the other, "I am going out."

201 576 When visitors are speaking—and, indeed, when any serious discussion is taking place—it is a mark of good manners to indicate attention and interest by murmurs of approval and interjections of encouragement:

If someone is talking in a social gathering or telling a story, to show that you are interested and are a very polished person, you keep saying, "*he, he,*" at intervals. Or you might say "*do'a,*" which is just like saying, "Indeed!" or "Yes, yes, go on!" Women say it slower, "*doya,*" and in a higher-pitched voice. You hear the old people use it all the time.

During a speech by someone, to show that you approve, you nod your head and break in on him, as whites would with applause, saying, "*ao, ao*" [the affirmative expletive] or "Um, um."

HUMOR

522 201 When friends are together, teasing and bantering take place. Misleading or exaggerated statements are followed by a wink "to